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ABSTRACT

Since teen violence, crime, drug abuse, and teen pregnancies are a concern to parents and educators, this study looks at the values that are important to adolescents. The sample consisted of 550 Kentucky high school students in one state who completed a values survey (included). Results show that overall, teens reached consensus, (i.e., 67% of the respondents agreed or disagreed on 23 of the 43 value statements), and that they shared some positive core values. They failed to reach consensus on the remaining 20 statements. In comparing the results to a previous study of how educators believed teens would respond, the adults surveyed reported that they thought teens would make more negative value statements than the teens actually did. What the adults thought teens would say, however, did match what the teens believed their peers would say. Further research is needed to determine the relationship among the values identified. Because there is general agreement on which values are important, and because schools are one agent for transmitting democratic values, it would seem appropriate that schools assist in developing values in students. A history of values education and the implications of the present study are discussed at length. (RJM)

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ED 410 497

Adolescents' and Educators' Perceptions of Values: Implications for the Teaching and Acquisition of Moral Reasoning

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Abstract

Teen violence, crime, drug abuse, and unwed pregnancies are a concern to parents and educators. This research has been guided by a study by Phi Delta Kappa on Core Values which was undertaken to determine if there are common values, such as honesty, civility, equality, freedom, and responsibility on which all people in the United States agree. The present study is an attempt to determine what values adolescents hold. A sample of high school students were surveyed to provide their views to Phi Delta Kappa's (PDK) survey, "What Do You Really Believe." Implications for research and practice will be discussed.

Adolescents' and Educators' Perceptions of Values:
Implications for the Teaching and Acquisition of Moral Reasoning Abilities

Values may be defined as "principles or standards of behavior, generally expressed as basic beliefs about right and wrong, good and bad, and appropriate and inappropriate behavior" (Frymier, Cunningham, Duckett, Gansneder, Link, Rimmer, Scholz, 1996, p.8). Frymier (1974) even felt that "[V]alues are very close to the center of self." (p.9). Values and morals are used frequently to refer to the same phenomena. To Wynne and Ryan (1997), morals in the schools, refer to teaching character, academics, and discipline. In fact, they emphasize the teaching of "traditional" values, such as respect, responsibility, and honesty.

It is generally accepted that the values children display are internalized as a result of growing up in the context of a specific family. Children most often exhibit a commitment to the same values perspective of their families. These values, or social rules, begin to be affected by children's peer groups in early adolescence. The particular characteristics of a child's family have an impact on how much a child is influenced by peers. For example, growing up in a single parent family has been linked with more peer pressure to engage in non-adult approved behavior (Barber & Eccles, 1992).

Results from a study using The Moral Dilemmas Test (MDT; Bronfenbrenner, Devereux, Suci, & Rodgers, 1965), in which adolescents must choose between behavior that is adult-approved and peer- approved, indicate that as children enter adolescence, their decisions are more heavily influenced by age-mates. Females, in general, were more likely to choose socially-approved behaviors, that is, actions approved by adults (Andersson, 1979).

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However, Devereux (1992) reported that the development of values was affected by the authority-orientation of the parents. If the parental style is authoritarian, internalization of social rules is hindered. Internalization of adult-endorsed practices is more likely to take place if the parental style could be characterized as authoritative. The less internalized the social rules, the more likely the individual might give in to temptation in the absence of adult authority figures.

In addition, national and or cultural child-rearing traditions have a direct bearing on the choices made by adolescents toward non-adult-approved behavior (Devereux, 1972). For example, young Hispanic-American girls are taught that "belonging" is highly important. Therefore, relationships with peers at adolescence more heavily influence their decision-making than male's decision-making (Florez-Ortiz, 1994).

Although one must be aware of age differences in cross-cultural studies, Swedish children chose similar responses to American children in reacting to the scenarios in the MDT (Bronfenbrener, et al., 1965). In these scenarios, children were asked to choose between responses which indicated behavior by one's peer group and behavior affiliated with adult expectations (Andersson, 1979). Other research with adolescents, who completed a self-rating inventory, indicated that being associated with the values of adults had a negative correlation with being accepted by one's peers. (Allen, Weissberg, & Hawkins, 1989). Thus, as adolescence approaches, children may exhibit rejection of parental values as a form of independence-seeking (Fasick, 1984). However, while adolescents are more tolerant of non-adult approved values, they eventually tend to exhibit the basic values of their parents. Throughout their life span they increasingly adhere to the legitimacy of these values (Roscoe & Peterson, 1989).

One of the questions that guided the Phi Delta Kappa Study of Core Values (SCV) was: "Are there certain values on which we agree?" (Frymier, Cunningham, Duckett, Gansneder, Link, Rimmer, & Scholz, 1995, p.1). Two of Frymier et al.'s (1995) findings are notable to this study. That is, (1)" [e]ducators accept democratic values as important for children to learn in school", and (2) "[t]there are many values on which we agree." (p.3). These values include honesty, civility, equality, learning, freedom, responsibility, as well as justice, caring, tolerance (Frymier et al., 1995; Lickona, 1993; Traiger, 1995), and empathy, cooperation, and altruism (Lapsley, 1996).

With regard to perceptions of values of educators and high school students, Heger (1995) found that teachers underestimated the values of students on Phi Delta Kappa's Core Values study. Heger found that with one exception, cheating, student values were more conventional and positive than was expected. In addition, Frymier, Cunningham, Duckett, Gansneder, Link, Rimmer, and Scholz (1996) reported, in a study of nine high schools in three cities, that teachers were relatively accurate in predicting students' responses to several value statements, as compared to how students actually responded. These researchers also found that "teachers almost always estimated that things were worse than they actually were." (p.3). A caveat noted by the authors here was that the students surveyed were not from the same schools as were the teachers, a fact which could be expected to have significant bearing on teacher projections of student response.. Because there were a number of discrepancies between teacher projections and student responses to selected value statements reported in their survey, Frymier et al. (1996) concluded that schools were not teaching values as well as many educators felt they were. This is noteworthy because many educators, (e.g., Soder cited in Bushweller, 1995), stated that one of the major purposes of

schools is to teach students the "moral and ethical responsibilities of living in a democracy." (p.27). In light of the increasing problems in society, such as violence, Traiger (1995) also noted that it was important for schools to address the issue of values and ethics.

Interestingly, supporters of character education (CE) believe that core values should be reflected in all aspects of school (Martin, 1996). Martin reported , in a Public Agenda Survey conducted in 1994, that 71% of Americans stated it is more important to teach values in schools than it is to teach academic subjects. Again in support of character education, Lickona (1991) suggests that educators teach values throughout the academic curriculum.

Previously, Fasko, Osborne, Grubb and Oakes (1996) found that a sample of educators in rural northeastern Kentucky believed that teens from their schools would subscribe to democratic ideals over authoritarianism , were as susceptible to peer pressure as teens nationally, yearned for parental understanding, feel that their generation has the "toughest row to hoe" and appear to be unclear (1) as to what values their parents hold or (2) the role honesty should play in real life. However, neither this sample nor the national educator sample reached consensus in projecting teen response to "Democracy depends fundamentally upon people being honest", 57% of northeastern Kentucky educators estimated that teens would reject the statement (say "No") whereas 62% of national educators predicted teens would say "Yes".

The purpose of this paper is to report the findings of a survey of rural northeastern Kentucky high school students on the questionnaire, "What do you Really Believe?", an instrument developed by Phi Delta Kappa (PDK) to assist in identifying a potential set of Core Values to which a majority of the public might subscribe.

Method

Sample

The teen sample consisted of 555 northeastern Kentucky high school students cluster-selected from "homerooms" (or equivalent groups) representing each of the four classifications (freshman, sophomore, junior, senior) in three county school district high schools. Each high school contributed one "homeroom" cohort from each classification level.

Materials

The What do you Really Believe? (Phi Delta Kappa, 1996) survey includes 43 value statements which solicit respondent agreement or disagreement. The same statement items were also asked of educators on the How Teenagers Would Respond? survey, rephrased to obtain educator projections of students' responses. Obviously, some demographic items varied slightly from one instrument to the other as well. The survey instrument may be seen in Appendix A.

Procedure

In the Spring of 1997, the What do you Really Believe? surveys were distributed to the same three northeastern Kentucky school districts which participated in the How would Teenagers Respond ? survey in fall 1994. The procedure was as follows: after gaining cooperation of appropriate school administrators and teachers, all students in one "homeroom" group from each of four class levels within each high school were identified as a sample group. Each high school 's sample consisted of four groups: 1 freshman homeroom group, 1 sophomore homeroom group, 1 junior homeroom group, and 1 senior homeroom group. When all groups

within one school were identified, materials were distributed to those 9th through 12th grade level groups. Teachers were asked to arrange a time to have students complete the 30 minute survey over the "next few days" and a time was set to pick up the completed surveys from each school. The completed questionnaires were subsequently collected; the data were scanned and analyzed.

Results and Discussion

Statement Estimates

Five hundred fifty usable high school surveys were returned for a response rate of about 90%. The respondents were fairly evenly split between males (47%, 257) and females (53%, 293) and across high school levels as follows: freshmen 26%, (140); sophomores 24%, (133); juniors 24%, (133); and seniors 26%, (142). The median age of the respondents was about 16 and 97% were white. Approximately 79% lived with two parents (including step-parents); an additional 16% cited single parent family status; and the remaining 5% had other living arrangements. Ninety percent of the respondents lived in a small town or rural area. About 6% were Catholic, 1% Muslim, 34% Protestant, 39% other, and 21% none. A possible explanation for the unexpectedly large percent of students reporting their religion as "other" is the lack of sophistication in not recognizing the more fundamental denominations as Protestant.

Overall, teens reached consensus, that is, at least 67% of the respondents agreed (said "yes") or disagreed (said "no") on 23 of the 43 value statements. They failed to reach consensus (less than 67% agreement) on the remaining 20 statements. In order to make the overview and interpretation of responses more manageable, the 43 survey statements were partitioned into seven sections which made a sort of progressive sense to the investigators.

Table 1 displays the percentage of "yes" or "no" responses to survey value statements 1 through 7. The table "Decision" column reads "D" when at least 67% of respondents agreed or disagreed (said "yes" or "no") in response to a particular statement and "U" when neither one or the other group attained 67% consensus. As may be seen in Table 1, teens reached consensus on 6 of the 7 items in Section 1. They agreed that: **My generation is more apt to lie or cheat than my parent's generation** ("yes" 78%); **My generation faces much tougher competition than my parent's generation** ("yes" 91%); **My generation is more selfish than my parent's generation** ("yes" 79%); **Being honest is a good idea, theoretically, but everybody cheats sometimes, just to get along** ("yes" 81%); **Most students at my school don't really care whether students cheat** ("yes" 88%). These respondents disagreed with: **Most students who don't cheat are at a real disadvantage in some classes** ("no" 72%). No consensus was reached on the final statement in Section 1: **Most teachers who see a student cheating will do nothing or will simply warn the student**. About 45% of the students said "yes" to this statement and 55% said "no".

Table 2 presents teen responses to value statements 8 through 12. Students reached consensus on 2 of the 5 statements in Section 2. About 82% of teens agreed that a teacher who sees a student cheating on an exam should "take firm action to assure that the cheater suffers a negative consequence"; and about 71% of the students rejected (said "no") to the statement : **If it is necessary to get a job I want , and I am sure I won't get caught, I would lie.** There was no clear consensus on: **It is not always wrong to cheat on an exam** ("no" 64%); **In today's society, one has to lie or cheat, at least occasionally, in order to succeed** ("no" 51%);

Democracy depends fundamentally upon people being honest ("yes" 64%).

As may be seen in Table 3, no teen consensus was reached on value statements 13 through 17. Near consensus was reached (66% said "no") to **In some cases, the police should be allowed to search a home, even though they do not have a search warrant**. Sixty-four percent of the teens disagreed with the statement that **Newspapers and magazines should be allowed to print anything they want, except military secrets**. Continuing examination of results of the probe on *1st amendment rights*, 62% of teens disagreed with the statement **The government should prohibit some people from making speeches**; and 63% disagreed with the statement **Certain groups should not be allowed to hold public meetings,even though they gather peaceably and only to make speeches** . However, only 51% of these respondents disagreed with the statement **Persons who refuse to testify against themselves should be made to talk or be severely punished**, *a negation of fifth amendment rights*.

Responses to survey items 18 through 24 are depicted in Table 4. Here, teens agreed on the following items: that letters to Congressmen were likely to have little influence ("yes" 70%); that most atheists were bad (74% "no"); and that fate in the hereafter depends on behavior here ("yes" 81%). Conversely, there was no consensus as to whether one should vote if uncertain (don't vote... "no" 63%), faith is better than rationality in solving problems ("yes" 64%); God controls all ("yes" 55%) or whether the school atmosphere is cutthroat (everyone for himself/herself... "yes" 56%).

Responses to value statements 25 to 31 are presented in Table 5. About 77% of teens thought that parents would be satisfied with their behavior, and 88% agreed that it was important

to them to be thought of as honest and upright. Seventy-six percent disagreed with the statement that they used drugs when encouraged to do so by their friends, and 82% disagreed with the statement that what friends said about what was right and wrong was more important to them than what their parents said. There was no consensus on peer pressure for the use of alcohol (60% said "no") or engaging in heterosexual activity (51% said "no").

Statements 32 through 37 deal primarily with the perception of the teacher's role and influence. Table 6 displays the responses to these statements. As may be seen from inspection of the table, teens agreed that parents helped them learn right from wrong (75% "yes") and disagreed with the statement (70% "no") that teachers spend a lot of time helping teens learn right from wrong. Sixty-seven percent of respondents did agree that teachers pressured them to learn. There was no consensus as to whether teachers were more concerned with things than people (57% "yes"); teachers treated wealthy students better than poor (64% "yes"); or whether teachers were more concerned with who was right than what was right (57% "yes").

Responses to the final six value statements, statements 38 through 43, are presented in Table 7. As may be seen in the table, teens reached consensus on 3 of the 6 items. Seventy-eight percent of the teens agreed with the statement **Ideas about "what is right" and "what is wrong" change over time**. Eighty-seven percent of the respondents agreed (said "yes") that whereas **People in this school complain about problems, they are reluctant to do anything about them**. On the final item of consensus , 88% of the teens claimed that their answers were completely honest. *Conversely, 12% of these respondents admitted they were dishonest in agreeing or disagreeing with the 43 value statements.* No consensus was reached as to peer

pressure to adopt group values over parent/teacher values ("no" 63%), wishing parents would spend more time with them (57% "no"), or having often been embarrassed/humiliated when reprimanded (55% "no").

Comparison to Previous Research

In comparing the results of the current survey on adolescent's value beliefs to the previous study (Fasko et al., 1996) of how educators believed teens would respond, there are several important findings. In general, the adults surveyed reported that they thought teens would make more value-less or negative value statements than the teens actually did. Adolescents reached a decision (consensus) on 10 statements which inferred positive core values (such as agreeing with the statement, **It is important that those who know me well think of me as honest and upright**.). They reached a decision on nine statements indicating lack of positive core values (such as agreeing with the statement **My generation is more apt to lie or cheat than my parent's generation**). The educators predicted students would have half as many positive value beliefs and twice as many beliefs indicating a lack of positive core values (5 versus 19, respectively).

An interesting way of looking at the current and previous data is to examine statements which imply direct or close "ownership" of the value statements versus statements about generalized "others". Differences and similarities between the educators and adolescents are dramatic. Both groups share a belief (actual or cynical) about what other people do and believe related to values. For example, adolescents agreed and educators predicted agreement with the

statements, **My generation is more selfish than my parent's generation** and **Sending letters and telegrams to Congressmen has little influence on legislators**.

The differences between educators' and adolescents' responses occurred on 9 of the 15 "I" or "My" statements where a decision was reached. On each of the nine statements, the adolescents indicated they, or their family or friends, held a positive core value. Differing dramatically, the educators predicted a lack of core values on each statement. Examples of the statements where the direction of the response differed included, **If it is necessary to get a job, and I am sure I would not get caught, I would lie**, where adolescents disagreed but educators predicted they would agree with the statement. Or, where educators predicted disagreement but adolescents agreed with the statement, **My parents are very interested in my activities and work at school**. And, where adolescents agreed but educators failed to predict agreement with the statements, **My ethics and behavior are consistent with how I was raised, and my parents would be satisfied with my ethics and my beliefs,** and **My parents spend a lot of time helping me learn about right and wrong in the world**.

It appears that the educators and adolescents share a cynicism or lack of belief in core values by "other people" and the educators also generalize these beliefs to the adolescents themselves. However, even though the adolescents agree that most of their generation do not subscribe to a set of positive core values, they themselves do so. In this and in the previous sample, the educators were able to predict what teens believe other teens believe, but they were not able to predict how the teens would respond about themselves or the significant people in their lives.

Conclusions

Implications for Research

Although there is general agreement on which values are important, that is democratic versus authoritarian values, there are many values-oriented problems facing our society; such as, crime, drug abuse, teenage pregnancies, hate talk, and violence to name a few (Frymeir, et al., 1995). It is apparent that further research should be conducted in schools to determine the relationship between the democratic values of honesty, civility, equality, learning, freedom, and responsibility (Frymier, et al., 1995) to the above mentioned values problems. However, based on the results of the present research, an area of immediate interest is to determine how educators themselkves would respond to the value statements compared to their (educators') projection of teen responses and actual teen responses recorded. In addition, two other crucial areas of investigation in establishing the parameters of core values for this sample would seem to be surveying parents' perceptions of their teens' values as well as identifying their (parents') own values.

Implications for Practice

Because there is general agreement on which values are important, and because our schools are one agent for transmitting democratic values to children and adolescents, it would seem appropriate that schools assist in developing these values in students. Contrary to Bronfenbrenner et al., (1965), our data indicates that adolescents do not view themselves as influenced more by their peers than by their parents. Although we have no data at this point comparing degree of parental versus teacher influence, teens in this sample did agree that their

parents spent a lot of time teaching them right from wrong. There was no consensus that teachers did so. In fact, our findings may support Frymier et al. (1996) that "teachers almost always estimated that things were worse than they actually were." Thus, teachers appear to have misjudged adolescents' values.

Obviously, values such as honesty, civility, equality, learning, freedom, and responsibility are behaviors all parents and educators wish children and adolescents to demonstrate. Perhaps, then, schools should be at the forefront in insuring that these values are acquired via any number of approaches to values education including values clarification, value transmission, value orientation, value stimulation, moral development and reasoning, and character formation/ education (Hermans, 1996).

The moral development/reasoning approach of Kohlberg (1969) uses moral dilemmas, which focus on issues of ownership, public welfare, and life and death (Tirri, 1996). In an extensive meta-analysis of the moral education literature, Schlaefli, Rest and Thoma (1985) found that moral discussion techniques produced modest effects, as did personality development programs, with the dilemma discussion technique being slightly better. However, these dilemmas have been criticized for being too abstract and not dealing with typical experiences of individuals (Straughan, 1975). To determine what moral dilemmas preadolescents face, Tirri (1996) asked them to generate stories involving a moral problem. Tirri found that many of the moral dilemmas generated by the students were related to issues involving interpersonal and friendship issues. In addition, Binfet (1995), in using articles and cases from the newspaper, demonstrated that sixth and seventh grade students reacted positively to moral dilemma discussions. It, thus, appears that

real life dilemmas should be included when working with early and late adolescents, as suggested by reponses to items, in the present study, relating to cheating, honesty, censorship, and other democratic values.

In contrast to the moral dilemma approach to values education, values clarification was popular in the 1960s through the early 1980s because it involved a non-indoctrination approach, enjoyable exercises, and enthusiastic responses from students (Leming, 1981). Teachers looked for a change in behavior, not one's values (Raths, Harmin, & Simon, 1978), and students were assisted in understanding their own values. Unfortunately, the curricular effectiveness of this approach has not been supported in the past (Leming, 1981); it has been argued that there are few teachers who are skilled in using this approach (Wynne and Ryan, 1997). Leming noted that future values clarification research should focus on reliable and valid instruments, as well as using the best activities in order to more fairly assess its curricular effectiveness.

Character education is actually an old approach to teaching values. However, it has been revised recently and had a resurgence in American education. The main thesis of this approach is to develop "good character" in schools (Lickona, 1993). According to Lickona (1993), because of the present decline of the family, schools need to teach values and provide a moral community for children who are not learning these values at home. In order to accomplish these goals, Lickona suggests that character education incorporate the cognitive, affective, and behavioral aspects of morality, and that educators should teach students to consider issues of "right and wrong, good and bad" (Wynne & Ryan, 1997, p. 154). However, an issue that remains to be resolved based on our data is that teens perceive their parents are spending a lot of time teaching them right from

wrong, whereas, there was no consensus on a similar effort on the part of teachers.

Recently, character education has been criticized for indoctrinating students to work hard and to do what they are instructed to do (Kohn, 1996). Kohn (1996) suggests that proponents of character education just drill students in specific behaviors and that these students do not engage in any critical understanding of these behaviors and values. However, Doyle (1996) argues that although some character education programs are "poorly conceived or weakly executed", these programs should not be condemned entirely. (p.441). Kohn argues that many of the values taught in these programs are quite "conservative", and thus are potentially controversial. Further, Kohn maintains that character education relies on three ideologies; that is, behaviorism, conservatism, and religion. Obviously, the issue of religion is problematic in any values program.

So, where do we go from here? Kohn suggests that teachers hold class meetings where they can participate in reflective activities and shared decision making. Additionally, he suggests that students have opportunities to practice "perspective taking". Interestingly, this is reflective of the moral development approach to values education. Kohn (1996) further asserts that educators need to help students "become more ethical and compassionate while simultaneously fostering intellectual growth " (p. 436). According to Kohn, one way to do this is to restructure schools into caring communities. If there is today, a consensus on "core values", it seems appropriate that schools assist parents and the general public in transmitting these values to succeeding generations. Doing so will not only promote a future public good, but by actively promoting democratic values in students , schools may become better able to deal with current values-related problems such as crime, drug abuse, teenage pregnancy, hate talk, and violence.

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Appendix A

Sex

- ○ Male
- ○ Female

School Level

- ○ College
- ○ 12th Grade
- ○ 11th Grade
- ○ 10th Grade
- ○ 9th Grade

Age

Racial/Ethnic Background

- ○ Asian/Pacific Islander
- ○ Black/African American
- ○ Hispanic
- ○ Middle Eastern
- ○ Native American or Alaskan Native
- ○ White/Non-Hispanic
- ○ Other

Zip Code
General Location

With whom do you live?

- ○ Mother and Father
- ○ Mother and Stepfather
- ○ Father and Stepmother
- ○ Mother only
- ○ Father only
- ○ Grandparent
- ○ Other

Religious Preference

- ○ Catholic
- ○ Jewish
- ○ Muslim
- ○ Protestant
- ○ Other
- ○ None

Where do you live?

Major City Metropolitan (over 1 million)	○
Major City Suburban	○
Large City Metropolitan (over 500,000)	○
Large City Suburban	○
Medium City Metropolitan (over 100,000)	○
Medium City Suburban	○
Small City (over 25,000)	○
Small Town	○
Rural	○

What Do You Really Believe?

DIRECTIONS: Fill in the oval under "YES" or "NO" after each statement, according to whether you believe the statement to be correct or not. We want to know what you really believe, but do NOT sign your name anywhere. This is a completely anonymous questionnaire. No one will know how you respond. Thank you.

- Do not use ink, ballpoint, or felt tip pens.
- Make solid marks that fill the oval completely.
- Erase cleanly any marks you wish to change.
- Make no stray marks on this form.
- Do not fold, tear, or mutilate this form.

CORRECT MARK ●

INCORRECT MARKS ✓ ✗ ⬬ ⬭

What do you believe?

Statement	Yes	No
1. My generation is more apt to lie or cheat than my parent's generation.	○	○
2. My generation faces much tougher competition than my parent's generation.	○	○
3. My generation is more selfish than my parent's generation.	○	○
4. Being honest is a good idea, theoretically, but everybody cheats sometimes, just to get along.	○	○
5. Most students who don't cheat are at a real disadvantage in some classes.	○	○
6. Most students at my school don't really care whether students cheat.	○	○
7. Most teachers who see a student cheating will do nothing or will simply warn the student.	○	○

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Please turn over to continue...

What do you believe?

Statement	Yes	No
8. If a teacher sees a student cheating on an exam, the teacher should take firm action to assure that the cheater suffer a negative consequence.	○	○
9. It is not always wrong to cheat on an exam.	○	○
10. If it is necessary to get a job I want, and I am sure I would not get caught, I would lie.	○	○
11. In today's society, one has to lie or cheat, at least occasionally, in order to succeed.	○	○
12. Democracy depends fundamentally upon people being honest.	○	○
13. Newspapers and magazines should be allowed to print anything they want, except military secrets.	○	○
14. The government should prohibit some people from making speeches.	○	○
15. In some cases, the police should be allowed to search a home, even though they do not have a search warrant.	○	○
16. Certain groups should not be allowed to hold public meetings, even though they gather peaceably and only make speeches.	○	○
17. Persons who refuse to testify against themselves (that is, give evidence that would show they are guilty of criminal acts) should either be made to talk or be severely punished.	○	○
18. Sending letters and telegrams to Congressmen has little influence upon legislators.	○	○
19. If a person is uncertain how to vote, it is better if he or she does not vote.	○	○
20. Most people who don't believe in God are bad people.	○	○
21. I believe that faith is better than thinking for solving life's important questions.	○	○
22. Our fate in the hereafter depends on how we behave on earth.	○	○
23. God controls everything that happens to people.	○	○
24. There is an "every person for himself" attitude in this school.	○	○
25. My ethics and behavior are consistent with how I was raised, and my parents would be satisfied with my ethics and my beliefs.	○	○
26. It is important that those who know me well think of me as honest and upright.	○	○
27. I use alcohol sometimes, when my friends encourage me to do so.	○	○
28. I use drugs sometimes, when my friends encourage me to do so.	○	○
29. I have engaged in sexual activity with friends of the opposite sex.	○	○
30. My parents are very interested in my activities and work at school.	○	○
31. What my friends say about right and wrong is more important than what my parents say.	○	○
32. Teachers in my school act as if things are more important than people.	○	○
33. Teachers treat students better if their parents are wealthy or "important."	○	○
34. Teachers are more concerned about who is right than what is right.	○	○
35. Teachers put a lot of pressure on students to learn.	○	○
36. My teachers spend a lot of time helping me learn about "right" and "wrong" in the world.	○	○
37. My parents spend a lot of time helping me learn about "right" and "wrong" in the world.	○	○
38. My friends put a lot of pressure on me to do what they say is "right," even when it's "wrong," according to what my parents or teachers say.	○	○
39. I wish my parents would spend more time talking with me and listening to me.	○	○
40. Ideas about "what is right" and "what is wrong" change over time.	○	○
41. People in this school complain about things, but are reluctant to do anything about them.	○	○
42. I have often been rebuked or reprimanded in a way that unduly embarrassed or humiliated me.	○	○
43. I have answered every one of these questions with absolute honesty.	○	○

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Table 1.
Responses to "What Do You Really Believe?"
Section 1: Value Statements 1 through 7 by Survey Item
Northeastern Kentucky High School Students Spring 1997

Survey Item	Statement	% Responding Yes	% Responding No	Decision* (Consensus)
1	My generation is more apt to lie or cheat than my parent's generation.	78	22	D
2	My generation faces much tougher competition than my parent's generation.	91	9	D
3	My generation is more selfish than my parent's generation.	79	21	D
4	Being honest is a good idea, theoretically, but everybody cheats sometimes, just to get along	81	19	D
5	Most students who don't cheat are at a real disadvantage in some classes.	28	72	D
6	Most students at my school don't really care whether students cheat.	88	12	D
7	Most teachers who see a student cheating will do nothing or will simply warn the student.	45	55	U

*D (Decided): at least 67% consensus 'Yes' or 'No'
U (Undecided): fewer than 67% consensus 'Yes' or 'No'

Table 2.
Responses to "What Do You Really Believe?"
Section 2: Value Statements 8 through 12 by Survey Item
Northeastern Kentucky High School Students Spring 1997

Survey Item	Statement	% Responding Yes	% Responding No	Decision* (Consensus)
8	If a teacher sees a student cheating on an exam, the teacher should take firm action to assure that the cheater suffers a negative consequence.	82	18	D
9	It is not always wrong to cheat on an exam.	36	64	U
10	If it is necessary to get a job I want, and I am sure I would not get caught, I would lie.	29	71	D
11	In today's society, one has to lie or cheat, at least occasionally, in order to succeed.	49	51	U
12	Democracy depends fundamentally upon people being honest.	64	36	U

*D (Decided): at least 67% consensus 'Yes' or 'No'
U (Undecided): fewer than 67% consensus 'Yes' or 'No'

Table 3.
Responses to "What Do You Really Believe?"
Section 3: Value Statements 13 through 17 by Survey Item
Northeastern Kentucky High School Students Spring 1997

Survey Item	Statement	% Responding Yes	% Responding No	Decision* (Consensus)
13	Newspapers and magazines should be allowed to print anything they want, except military secrets.	36	64	U
14	The government should prohibit some people from making speeches.	38	62	U
15	In some cases, the police should be allowed to search a home, even though they do not have a search warrant.	34	66	U
16	Certain groups should not be allowed to hold public meetings, even though they gather peaceably and only make speeches.	37	63	U
17	Persons who refuse to testify against themselves (that is, give evidence that would show they are guilty of criminal acts) should either be make to talk or be severely punished.	49	51	U

*D (Decided): at least 67% consensus 'Yes' or 'No'
U (Undecided): fewer than 67% consensus 'Yes' or 'No'

Table 4.
Responses to "What Do You Really Believe?"
Section 4: Value Statements 18 through 24 by Survey Item
Northeastern Kentucky High School Students Spring 1997

Survey Item	Statement	% Responding Yes	% Responding No	Decision* (Consensus)
18	Sending letters and telegrams to Congressmen has little influence upon legislators.	70	30	D
19	If a person is uncertain how to vote, it is better if he or she does not vote.	37	63	U
20	Most people who don't believe in God are bad people.	26	74	D
21	I believe that faith is better than thinking for solving life's important questions.	64	36	U
22	Our fate in the hereafter depends on how we behave on earth.	81	19	D
23	God controls everything that happens to people.	55	45	U
24	There is an "every person for himself" attitude in this school.	56	44	U

*D (Decided): at least 67% consensus 'Yes' or 'No'
U (Undecided): fewer than 67% consensus 'Yes' or 'No'

Table 5.
Responses to "What Do You Really Believe?"
Section 5: Value Statements 25 through 31 by Survey Item
Northeastern Kentucky High School Students Spring 1997

Survey Item	Statement	% Responding Yes	% Responding No	Decision* (Consensus)
25	My ethics and behavior are consistent with how I was raised, and my parents would be satisfied with my ethics and my beliefs.	77	23	D
26	It is important that those who know me well think of me as honest and upright.	88	12	D
27	I use alcohol sometimes, when my friends encourage me to do so.	40	60	U
28	I use drugs sometimes, when my friends encourage me to do so.	24	76	D
29	I have engaged in sexual activity with friends of the opposite sex.	49	51	U
30	My parents are very interested in my activities and work in school.	76	24	D
31	What my friends say about right and wrong is more important than what my parents say.	18	82	D

*D (Decided): at least 67% consensus 'Yes' or 'No'
U (Undecided): fewer than 67% consensus 'Yes' or 'No'

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Table 6.
Responses to "What Do You Really Believe?"
Section 6: Value Statements 32 through 37 by Survey Item
Northeastern Kentucky High School Students Spring 1997

Survey Item	Statement	% Responding Yes	% Responding No	Decision* (Consensus)
32	Teachers in my school act as if things are more important than people.	57	43	U
33	Teachers treat students better if their parents are wealthy or important.	64	36	U
34	Teachers are more concerned about who is right than what is right.	57	43	U
35	Teachers put a lot of pressure on students to learn.	67	33	D
36	My teachers spend a lot of time helping me learn about "right" and "wrong" in the world.	30	70	D
37	My parents spend a lot of time helping me learn about "right" and "wrong" in the world.	75	25	D

*D (Decided): at least 67% consensus 'Yes' or 'No'
U (Undecided): fewer than 67% consensus 'Yes' or 'No'

Table 7.
Responses to "What Do You Really Believe?"
Section 7: Value Statements 38 through 43 by Survey Item
Northeastern Kentucky High School Students Spring 1997

Survey Item	Statement	% Responding Yes	% Responding No	Decision* (Consensus)
38	My friends put a lot of pressure on me to do what they say is "right," even when it's "wrong," according to what my parents or teachers say.	37	63	U
39	I wish my parents would spend more time talking with me and listening to me.	43	57	U
40	Ideas about "what is right" and "what is wrong" change over time.	78	22	D
41	People in this school complain about things, but are reluctant to do anything about them.	87	13	D
42	I have often been rebuked or reprimanded in a way that unduly embarrassed or humiliated me.	45	55	U
43	I have answered every one of these questions with absolute honesty.	88	12	D

*D (Decided): at least 67% consensus 'Yes' or 'No'
U (Undecided): fewer than 67% consensus 'Yes' or 'No'